

The Indian Missionary Record

Entered in Post Office as Second Class matter at

Vol. 5, No. 2.

LEBRET, SASK.

February 15, 1942.

Rev. G. Laviolette, O.M.I., Editor

Subscription price: 25c per year.

Qu'Appelle Indian School, Lebret.



More Indians to Pulp Woods

"Those Indians are about as good bushmen as I can find, and I want as many of them as you can get me," was the statement of Mr. A. McEachern of the Spruce Falls Paper and Power Co. when he visited M. Christianson, general superintendent of Indian agencies for the west, last week at the Regina offices of the Dominion Department of Indian Affairs.

Mr. Christianson went to work and now 112 more Indian axemen are travelling to Kapuskasing. Mr. McEachern flew a plane to Regina in order not to lose any time in getting his much-needed quota of men, to ensure continued production in the paper mills.

Mr. Christianson also sent 21 more men to Hudson Bay Junction, to the National Paper Mills, so that now there are 350 Indians wielding axes in the bush, felling pulp wood trees and doing their share of production for the war.

Work Very Satisfactory

These three movements were organized by M. Christianson, general superintendent for Indian affairs for Saskatchewan in co-operation with the colonization and agricultural department of the Canadian National Railways. A department spokesman stated Thursday that the work of the Indians had been very satisfactory in the camps. "They like the work and can make good wages and this third movement is only made possible by the success of the two previous moves.

Add to that the 250 Indians on active service, and this makes 600 Indians engaged in war work.

Mr. Christianson also announced that he would soon start issuing orders for preparations on the vari-

ous community farms operated by the Indians in this province, and with an excellent acreage of summer-fallow, prepared last summer according to the wishes of Dominion authorities, he expects the Indians will be able to add to the necessary production of commodities required for the prosecution of the war.

Technical Training Given Indian Students

During 1941, 17,425 Indian children were attending school, this number divided equally between day & residential schools. Average attendance was 82.37% which is good mark showing the increased co-operation of the parents with the Department in wiping out illiteracy among the Indians.

Special attention is given to Technical training. A new program is being experienced in the Alberta schools, which program stresses vocational training for both boys and girls.

Great progress is reported in British Columbia schools, where Koksilah, Inkameep and St. Catherine schools have adopted technical courses which correspond to the needs of the district. The girls learn weaving and spinning, knitting, fruit-canning; the boys learn to build canoes, to operate motors, and to plant gardens.

RENEW YOUR SUBSCRIPTION NOW!

200 new subscribers needed.

Help your paper by sending news items regularly.

Subscription—9 issues postpaid25 cents.

MISSION CORNER

FILE HILLS AGENCY, BALCARRES, SASK.

It is reported that over 50 men have joined the Canadian Armed Forces from the File Hills Agency. Of these 15 are overseas. This is a very good showing for this Agency, which numbers around 600 souls. File Hills Agency is noted for its Indian colony, established under late Commissioner Graham, in co-operation with Fr. Hugonard. This colony has given splendid results.

On January 18th, the Colony Homemakers' Club elected the following officers:

President, Mrs. Pat Lacree; Vice President, Mrs. Ernest Poitras; Treasurer, Miss Maggy Dumont.



QU'APPELLE INDIAN SCHOOL NEWS

On Feb. 2nd, in the Indian school chapel were united in matrimony Frank Anaskan, son of Joseph Anaskan, and Emily Horsefall, daughter of Adrian Horsefall, of Pasqua. The Children of Mary choir sang at the ceremony.

In behalf of the students at the Scholasticate the Christmas concert was repeated on Sunday, Feb. 1st. We were glad to welcome the stag and the students of the Scholasticate for this special event.

A new issue of the Maple Leaf has been published, in which St. Valentine was very much in prominence.

In a hockey game played on Feb. 1st, our boys were defeated by the Lebret Juvenile team 3-4. Mr. Walsh, our new senior teacher is coaching the boys, and no doubt that in a few weeks the Q.I.S. team will take a proud revenge.

Two more picture shows were welcomed by the pupils of the school. They were presented through the courtesy of the Scholasticate.

On Feb. 2nd, the Children of Mary held the reception ceremony of 15 aspirants to their Sodality. An election of officers will be held shortly. Father Guy, O.M.I., presided at the ceremony in quality of chaplain.



FORT FRANCES, ONT.

February 9th:

To the girls most often falls the honor of writing our school diary, and why not? I suppose it should always be "ladies first" in all things, but how pleased we were when our teacher told us that this time we boys were the chosen ones for the write-up.

It is not the regular school diary we wish to give but a few details on the sickness, death, and funeral service of our dear little, regretted companion, George Williams.

Last fall during our annual retreat preached by the Reverend Father Poulin, he said, "Be always prepared to meet your Lord for we know not the hour of His coming. Who can tell perhaps before the end of the school year one may be missing from your number. These words come back to us so clearly when one of our little schoolmates after a week's suffering passed to his eternal reward.

George was a model boy in the classroom, an obedient cheerful boy in the playroom and very popular among his companions. He was our best hockey player and second to none in our school athletics.

He came back from his Christmas holidays apparently well enough, but suffering more or less from a sore foot (about which he said nothing). He went skating with the others, but complained that his shoes hurt. Sr. Gosselin, the sister in charge of the boys, changed them for a larger pair, but even then things didn't seem to go well. Sister noticed he was lame and asked to see his foot. He was put to bed and cared for. This was Thursday, the 8th. And as he was not improving he was taken to the hospital Sunday, the 11th, where he could be followed more closely. Tuesday, the 13th, Rev. Father Principal had a telephone call notifying him that our little friend George was worse. Rev. Father went immediately and he told us it was edifying how well he prepared himself for the last sacraments. Thursday afternoon another call! This time with the sad news that George was much worse and would not last long. Rev. Fr. Principal, 2 sisters, and three of the boys left immediately, and arrived at the hospital about 15 minutes before his death which was calm and peaceful. He was conscious to the end at 3:50.

The body was brought to the school at about 8:30 that evening and the funeral service took place at 9:00 a.m. Saturday. Rev. Father Principal sang the Requiem Mass. The servers were Perry Adams, Telford Bruyere, Gordon Adams, Clarence Jourdain and Wallace Bruyere. The pallbearers were Bernard Bird, Kenneth Bruyere, Louis Mainville and Edmund Jourdain. I do not think the children ever sang better than at that Mass. Rev. Fr. Poulin sang a Saulsteaux hymn at the communion.

Kenneth Bruyere,
Grade IV Senior.

Men commonly think according to their inclinations, speak according to their learning and imbibed opinions, but generally act according to custom.

—Bacon.

SASK. HISTORICAL SOCIETY ORGANIZES SPECIAL COMMITTEE

On Wed. Feb. 4th, the first meeting of a committee to deal with the history of the Indians of the Canadian West was held under the chairmanship of Mr. M. Christianson, General Supt. of Indian Agencies.

Members elected to this committee have been given assignments covering special phases of the history of the Indian in Saskatchewan.

Mr. Christianson will deal with the history of the Cree Indians in northern Saskatchewan. Mr. F. Dunk, well acquainted with the Qu'Appelle Valley Sateux will endeavour to retrace the origin and history of the Pasqua and Muscowpitung bands. Mr. A. E. Whitmore will tell the story of Sitting-Bull's Sioux who were living on the outskirts of Moose Jaw. Mrs. Quigley, a matron at the former Industrial School at Regina, will recall the history of that institution. Mr. Dan Kennedy, of the Assiniboine Reserve will study the question of scalping. Rev. Fr. Laviolette, O.M.I., will find the origin of the Sioux who have immigrated to Canada from the United States.

Also members of the committee are Mr. Frank Booth, Indian Agent at Muscow, Sask., and Mr. A. McKay of Prince-Albert.

The Secretary of the Society, Mr. Z. Hamilton, pointed out to the members the importance of establishing records of the customs, origin, traditions and history of the Western Indians. The Indians have a glorious past, and have had great leaders, their customs and traditions will soon be forgotten, said Mr. Hamilton, it is urgent therefore, that before the older Indians disappear, a serious documentation on the subject be organized under the sponsorship of the Sask. Historical Society.

A photographic record of the sign language will be made as soon as possible. There are still a few Indians who know this universal language, which was much in use in older times between tribes of different dialects.



THE STORY OF ST. VALENTINE

Once upon a time there lived in a monastery across the sea a humble monk called Valentine. Every brother, save himself, seemed to have some special gift.

Now, there was Brother Angelo, who was an artist and painted such beautiful pictures of the Madonna that it seemed as if she must step down from the frame and bless her children.

Brother Vittorio had a lovely voice, and on saints' days the monastery chapel would be crowded with visitors, who came from far and near just to listen to that wonderful voice as it soared up among the dim old arches.

Brother Anselmo was a doctor, and knew the virtues of all roots, herbs and drugs, and was kept very busy going about among the sick, followed by their tearful, grateful blessings.

Brother Johannes was skilled in illuminating, and Valentine often watched the page grow under his clever hand. How beautiful would then be the gospel story in brightly colored letters, with dainty flowers, bright-winged butterflies and downy nestling birds about the borders.

Brother Paul was a great teacher in the monastery school, and even learned scholars came to consult him. Friar John ruled the affairs of the little monastery world with wisdom and prudence. Indeed, out of the whole number, only Valentine seemed without special talent. The poor man felt it keenly. He longed to do some great thing. "Why did not the good God give me a voice like Vittorio or a skilled hand like Angelo?" he would often enquire of himself. One day, as he sat sadly musing these things, a voice within him said clearly and earnestly: "Do the little things, Valentine: there your blessing lies." "What are the little things?" asked Valentine, much perplexed. But no answer came to this question. Like everyone else, Valentine had to find his work himself.

He had a little plot where he loved to work, and the other monks said that Valentine's roses and violets were larger and brighter than any raised in the whole monastery garden. He used to gather bunches of his flowers and drop them into the chubby hands of children as they trotted to school under the grey monastery walls. Many a happy village bride wore his roses on her way to the altar. Scarcely a coffin was taken to the cemetery but Valentine's lilies or violets filled the silent hands.

He got to know the birthday of every child in the village, and was fond of hanging on the door some little gift his loving hands had made. He made beautiful crosses of silver grey lichens, and pressed mosses and rosy weeds from the seashore. The same tender hands were ready to pick up a fallen baby or carry the water bucket for some weary mother.

Everybody learned to love the good brother Valentine. The children clung to his long skirts, and the babies crept out into the streets to receive a pat on their shining hair. Even the cats and dogs rubbed against him, and the little birds fluttered near him, unafraid.

St. Valentine grew old, loving and beloved, never dreaming that he had found his great talent. When the simple monk died, the whole countryside mourned, and hundreds came to look for the last time on the quiet face in the rude coffin.

A great Duke walked bareheaded after the coffin, and one of the most noted brothers of the Church spoke the last words of blessing to the weeping people.

After his death, it was remembered how sweet had been his little gifts, and the villagers said: "Let us too, give gifts to our friends on the good Valentine's birthday." So ever since has the pretty custom been carried out, and on St. Valentine's day we send our friends little tokens of remembrance to say we love them.

—Dent de Leon. (Reprinted from Toronto Globe.)



HAWAII AIR CHIEF IS INDIAN CATHOLIC

Brig. Gen. Clarence L. Tinker, who is now in charge of the entire United States army air force in Hawii, has been nominated by President Roosevelt to the rank of Major General. A Catholic, Major Tinker is an Osage Indian by birth. He claims Pawhuska, Okla. as his home. Gen Tinker, whose rank is the highest ever held in the U.S. army by a native Indian, began his military career in the Philippines in 1908 and moved up to his high position through the ranks. His entire family are Catholics, his wife being of Irish descent.



PRIEST AMONG INDIANS

By William J. Moore, S.J.

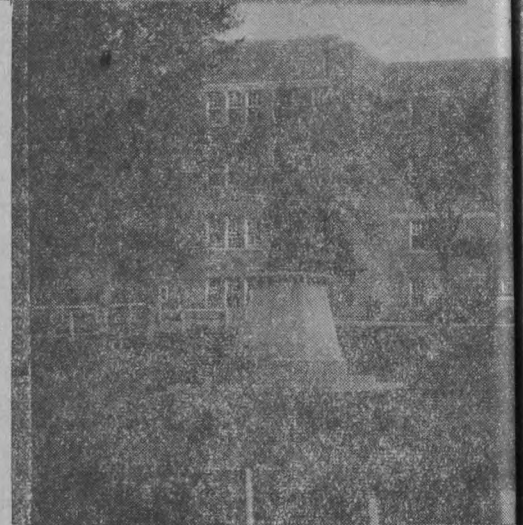
ONE hundred years ago Father Pierre Jean De Smet, S.J., first met the Sioux. It was a portentous meeting: De Smet was the West's greatest Indian Missionary, and the Sioux were its most powerful tribe.

Over the Sioux, De Smet grew to have a unique influence for which he became celebrated throughout the U.S. Cabinet secretaries begged him to help the Government make peace with hostile Sioux; U.S. generals anxiously sought his aid in treating with them; on one occasion President Lincoln conferred with the priest about them; military and historical authorities acclaim him as "alone of the entire white race" one who could penetrate to the hostile Sioux and return alive. While the Sioux feared and hated the white man for his treachery, they loved and trusted the Blackrobe for his God-fearing honesty.

Savage Iroquois of 1642 stopped Father Isaac Jogues from reaching the Sioux. But Christian Iroquois of the early 19th century were greatly responsible for bringing De Smet, a descendant in spirit of Jogues, to the Sioux.

Between 1812 and 1820, a band of Christian Iroquois left the mission of Caughnawaga, near Sault St. Louis on the St. Lawrence. Under the leadership of a splendid character, Ignace La Mousse, better known as Old Ignace, they reached the land of the Flatheads. These docile Indians listened with avidity to Old Ignace's explanations of the Catholic Faith. They were eager to have the Blackrobes. At the inspiration of the Iroquois, they sent an expedition of

(Continued on page 5.)



Historical Note

The Qu'Appelle Mission is the oldest in the west of St. Boniface. It was founded in 1844 by Fr. Ritchot. In 1863 Fr. J. Decorby, O.M.I. resigned and since then Qu'Appelle Mission (now with Fr.'s Lestanc, Hugonard and Prisquet) O.M.I. is a mission centre for four Indian tribes: Assiniboines, Cris, Sauteaux, Sioux.

The Indianschool, first in the Dominion of Canada, was founded in 1884 by Msgr. Tache, O.M.I. under the leadership of Fr. Hugonard and in 1894 it sheltered 100 boys and girls. Burnt in 1904 it was rebuilt. Destroyed again by fire in 1932, it was replaced by the actual fireproof building which accommodates 270 pupils with a staff of over 30.

The monument to Fr. Hugonard is a tribute from the citizens of Canada to commemorate him as Principal of the school.

Opelle Indian School

ed in 1927 in honor of the founder
ol, Fr. Hugonard, O.M.I. At the
g: Fr. M. de Bretagne, O.M.I., Prin-
1936.

ol, rebuilt 1936. Note the monu-
Hugonard.

n Scool Military Band. Organized
Lavolette, O.M.I., Bandmaster.

"Ami du Foyer," St. Boniface, Man.)

Priest Among Indians

four men to St. Louis, Missouri, 3,000 miles away, an act of heroic audacity which is breath-taking. None of the Indians had ever seen a white man's city.

Bishop Rosati of St. Louis, in a letter dated Dec. 31, 1831, tells of the profound impression which these earnest Indians made on all who saw them. Two died in St. Louis, but not before receiving the sacraments, and were buried in the old cathedral cemetery. Because St. Louis had few priests, none could be spared for the distant Northwest:

In 1835, the undismayed Flatheads sent Old Ignace himself and his two sons to St. Louis. The sons were baptized there, but no priest was obtained. Again, in 1837, Old Ignace, three Flatheads and one Nez Perce set out for St. Louis. This time the Sioux struck unwittingly at Christian envoys. The travellers were in Sioux territory. Near Ash Hollow, Nebraska, a war party of Sioux surrounded and ikilled them.

But the Christian Iroquois and the northwestern Indians were invincibly determined to secure Catholic priests. Undaunted still, and unafraid, the Flatheads in 1839 sent two Catholic Iroquois down the Yellowstone and Missouri rivers on the long trip to St. Louis. Father De Smet, just recently stationed on the Missouri River among the Potawatomes at the present Council Bluffs, Iowa, wrote:

"On the 18th of last September (1839) two Catholic Iroquois came to visit us. They had been for 23 years among the nation called the Flatheads and Pierced Noses, about 1,000 Flemish leagues from where we are. I have never seen any Indians so fervent in religion. By their instructions and examples they have given all that nation a great desire to have themselves baptized."

(Continued on page 6.)



PRIEST AMONG INDIANS

(Continued from page 5.)

The historic first meeting of De Smet and the Sioux occurred about May 11, of the same year, 1839. De Smet journeyed to them in a characteristic role: he was an apostle, and a peacemaker between the Sioux and the Potawatomes. He went to the Sioux post at the mouth of the Vermillion River, a short distance above where Sioux City now stands. There the chiefs and warriors of the Yankton Sioux invited the priest-visitor to a feast.

After the feast, Father De Smet persuaded the Sioux to make some presents to the children of Potawatomes whom they had killed. This practice was called "covering the dead." That evening De Smet gave an instruction on the Apostles Creed and baptized a great number of little Sioux children, first fruits to Christ. His great work had begun.

The bishops at the Plenary Council of Baltimore in 1835 had confided the Indians to the Jesuits. It was natural, then, for Bishop Rosati, after the four visits of the Iroquois and Flatheads, to repeat to the general of the Society of Jesus what the Indians begged, "For the love of God, my Very Reverend Father, do not abandon these souls."

Father De Smet volunteered to go and was accepted. He went in 1840, and was delighted with the love of the northwestern Indians for the Christian mysteries. It was on his return trip that he met the Sioux a second time in an encounter which became the basis for a warm, enduring friendship.

A party of Blackfeet Sioux warriors armed with guns, bows and arrows, nearly naked, and painted grotesquely, surrounded De Smet's little party as it camped by a spring. The chief stared fiercely at the priest, then addressed a Canadian who could speak Sioux: "I have never met such a man in my life. Who is he?"

De Smet says: "My long black robe and the missionary's cross that I bore upon my breast especially excited his curiosity. The Canadian answered him (and under the circumstances he was prodigal of his titles), 'It is the man who talks to the Great Spirit. It is a chief or Blackgown of the Frenchmen.' His fierce look at once changed; he ordered his warriors to put away their weapons and they all shook hands with me. I made them a present of a big twist of tobacco, and everybody sat down in a circle and smoked the pipe of peace and friendship."

The Blackfeet Sioux were deeply sincere in their longing to learn of the Great Spirit. While Father De Smet said grace before the feast, the entire company raised their right hands towards heaven.

"We raise our hands," explained the chief, "because we are wholly dependent on the Great Spirit; it is His liberal hand that supplies all our wants. We strike the ground afterward, because we are miserable beings, worms crawling before His face." Then, says Father De Smet, the chief "took from my dish a piece of pomme blanche and put it in my mouth with a little piece of buffalo meat."

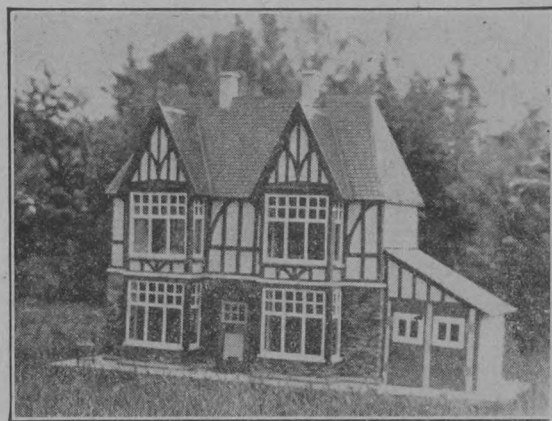
This sojourn among them was the foundation of De Smet's powerful influence over the Sioux. The influence he acquired never lapsed, but, as Chittenden and Richardson, biographers of De Smet, declare, grew until it "came to be the greatest ever wielded by any white man."

De Smet was planning to commence a mission among the Sioux in 1863, but was compelled to abandon the attempt. Maddened by the constant encroachments of white men on their lands, the Sioux during the Civil War, tried to stop further incursions. Generals Sibley and Sully led two forces against them and severely chastised them. A permanent peace among the Sioux could not yet be started.

Early in 1867, the Secretary of the Interior requested Father De Smet to go to the embittered Sioux to arrange a peace. In 1868, he was again asked to visit the Sioux hostiles and induce them to meet government commissioners. Father De Smet left St. Louis on March 30 with Generals Sherman, Sheridan, Harney, Terry and others. When the generals could do no more, Father De Smet's program was to penetrate the interior of the Indian country, find the hostiles, and try to bring them to some point where the commissioners could speak to them.

How the Sioux were finally herded onto reservations; how Red Cloud and Spotted Tail went to Washington demanding Blackrobes; how Bishop Martin Marty, O.S.B., working in conjunction with the Bureau of Catholic Indian Missions, called upon Benedictines and Jesuits, and founded permanent missions—this is history. What neither St. Isaac Jogues nor Father De Smet had been able to accomplish, at last was realized.

Father De Smet died in 1873. He had baptized since 1839, thousands of Sioux, some of whom still live to remember their benefactor. Of the 30,000 Sioux about 15,000 are on Pine Ridge and Rosebud Reservations, South Dakota, where Jesuits conduct Holy Rosary and St. Francis Missions. Half of the latter number are Catholics. To these and to all the Sioux, 1904 was an important anniversary year, the centenary of the meeting of the great Sioux tribe and the reverend Blackrobe, Father De Smet.



To build in leisure time.

Note:—In our last issue of the I.M.R. it has been mentioned that Rev. Fr. P. Bousquet had been present at Fort France Centenary celebration on last Dec. 16th. Your editor acknowledges that an error has crept in the text of the chronicle, and Rev. Fr. Poulin, whose initials were given at the foot of the said chronicle, is not responsible for the above statement. Fr. Bousquet was not present at the celebration. My apologies to both parties concerned.

Editor of the I.M.R.

CATHOLIC FAITH

Chapter 2 — The Blessed Trinity

from the Scriptures:

For there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. (I John, v. 7).

Going therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19).

"The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore also the Holy which shall be born of thee shall be called the Son of God." (Luke 1, 35).

"The heavens were opened to Him, and he saw the Spirit of God descending as a dove, and coming upon Him, and heard a voice from heaven saying: "This is my beloved Son whom I am well pleased." (Matt. 3,16).

* * *

The mystery of the Blessed Trinity is the mystery of one God in three divine Persons: God the Father, God the Son, and God the Holy Ghost. The three divine Persons are one and the same God, because they have the same divine nature. To the human mind, God will always remain the God of mystery. What we know about God we accept on faith, because what God has revealed to us.

This teaching is expressed in the Apostles' creed in these words: "I believe in God the Father almighty, I believe in God the Son ... I believe in God the Holy Ghost." Three names are given to God, yet there is only one God.

St. Augustine is among the greatest teachers of all ages, and he wrote a book on the Holy Trinity. Absorbed in deep meditation upon this mystery, he was one day walking along the seashore when he encountered a comely child at the water's edge. The boy had made a little hole in the sand, and was dipping water out of the sea with a small shell, pouring it into the hole.

The Saint, pausing for a moment, asked: "My child, what are you doing there?" — "I am going to empty the sea into that hole which I made in the sand." — "That is quite impossible," said the Saint, "Do you not see that the ocean is so great, and the hole you have made is so small?" — "So you think I cannot do it? But it would be easier for me to do this than for you to understand the mystery of the Holy Trinity." Saying this the child disappeared.

On the first pages of the Bible, God said: "Let US make man to OUR own image and likeness." (Gen. 1:26). This is the first mention of the Holy Trinity in the Bible. Later a notable apparition to Abraham, in the valley of Mambre is related in Gen. 18:1-3 in these words: "And when he had lifted up his eyes, there appeared to him three men standing near him; and as soon as he saw them he ran to meet them from the door of his tent, and adored to the ground. And he said: LORD, if I have found favor in THY sight, pass not away from THY servant."

The texts quoted above this lesson are taken from the New Testament. In many other passages the persons of the Holy Trinity are quoted either singly or collectively. We will add another one: "I will ask the Father," says Jesus after the Last Supper, and He shall give you another Paraclete, that He may

abide with you for ever, the Spirit of truth whom the world cannot receive." (John 14:16).

The Creation of the World: Work of God

"In the beginning God created heaven and earth." (Gen. 1:1).

Against this teaching of the Holy Bible, we have nowadays a theory called "Evolution", which, according to many scientists, denies the creation of the world by God. These men claim that through progressive development of life on the earth, eventually the monkey was formed. In the course of time man evolved from the ape, being very wild in the beginning, and finally stood upright, and acquired the power of speech, and gradually became what he is today.

The correct answer to this should be made in the words of the Irish priest who, being annoyed at hearing a professor propounding his theories, replied: "Down in your heart do you really believe that your ancestors were monkeys?" The professor answered: "Yes, I do." — "Well," continued the priest, "then you boost your ancestors, and I will boost mine. But I do not believe my ancestors were monkeys."

The origin of the world, and that of man himself, can be explained reasonably only by admitting the existence of a creator. Reason tells us that there can be no effects without cause. Nothing can come from nothing. There was a time when nothing existed, there was then neither sun nor moon nor stars; a time when there was neither plants nor animals, neither light nor darkness, neither sea nor earth; a time therefore when some being greater than all these gave them their first beginnings. The wonderful order and design of nature tells us that a supremely intelligent being alone was the creator of the world. This being we call God; and enlightened by His revelation (read the book of Genesis, chapters 1 and 2), we believe the one important fact from the story of creation: God the Creator brought the entire substance of things into existence from the state of non-existence. As to the time, or days, God took to accomplish the work of creation we are given a wide latitude, because the intention of the sacred writer was to give his people a popular explanation rather than a scientific explanation of creation.

The Angels:

Angels are pure spirits created to adore God in heaven.

Scripture Texts:

"He has given His angels charge over thee to keep thee in all thy ways." (Ps. 90:11).

"Let all the angels of God adore Him." (Heb. 1:6).

Their angels in heaven always see the face of My Father, who is in heaven." (Matt. 18:10).

Rebel Angels have sinned against God and are called devils:

"God spared not the angels that sinned, but delivered them to the lower hell, unto torments." (II Peter 2:4).

—G. L., O.M.I.

In the question box, page 8, GOD and CREATION are further discussed

CHURCH CALENDAR

February 22:—1st Sunday in Lent. Gospel: Jesus tempted by Satan. (Matt. 4:1-11).

February 25-27-28:—Ember days. Fast & Abstinence.

March 1:—2nd Sunday in Lent. Gospel: The Transfiguration. (Matt. 17:1-9).

March 8:—3rd Sunday in Lent. Gospel: Jesus Casts out a Devil. (Luke 11:14-28).

March 15:—4th Sunday in Lent. Gospel: Multiplication of the Loaves. (John 6:1-15).

March 19:—St. Joseph, Spouse of the B. V. Mary.

(N.B.—During Lent Wednesdays and Fridays are days of abstinence from flesh meat. Every day, except Sunday, is a fast day.)

THE LIFE OF JESUS

XI—Miraculous draught of fishes.

Ningoting niswi anicinaben Jesus o ki kiwitackakon, wi nondaminit Kije Manito ot'ikitowin win dac ani pimajakamaban sakaigan, peco ima Bethsaiding. O ki nawasapaman dac nij wadjikiwenyindinit, Simonyan Pierre kaye enimind, kaye Andrew, megwa pagoniwanit ot assibini, anic ki opakitawewiniwok. Wipa dac iko ogow ki pi gabawak, ambe nij tcimanensan teigagam ki ogondewan.

Jesus ki posi ima pejik tcimanensing, Simonyan tebendaminit, kaye o ki inan panji tci niminawepahaminit. Ki apit dac metas mi ima o ki ondji kikinahamawan anicinaben. Ka ickwa kikitot, Symonyan o ki inan: "Nawitch, nawatch inakojiwen, ambe pagobi assapik." Tebendjikeyan, o ki inan Simon aja kuca kabe tibik n'gi tanakamikisimin, ambe kawin papic keko n'donji nitossimin. Eniwek dac, kin ijiyan, n'ga botakwewa assab, mi ka iji botakwewat, kaye ka iji kiteci pindahanawat gigonyan, misiwe; ki papakickosowan assabin. O ki wawattahamawawan o widjimanganiwan, ima pejik tci manensing ka bosinit, tci pi widjihikowat.

Ki pi ijawan kaye ka iji mockinatowat ini nij tcimanen, ettata ko ki ka kosapinigin. Ihi iji wabandang, Simon Pierre, Jesussan o ki otcitcingwanapitawan oho inat: "Tebendjikeyan, wassa ondjitawicin, osam ni matei ijiwebis." Oho ka ijiwebatinik apitci o ki segihikon win tako o widjiwaganaan Jacques kaye Jean, Zebedee ogwissisan. Jesus dac oho o ki inan Simonyan: "Kego segisiken. Jikwa nongum ondji, anicinabek ki ka pindahamak."

Ni ka pi iji akwawebahamowat o tcimaniwan. Pa tagocinowat Simon kaye Andrew o ki madji-gisibikinawan at assabiwan: "Piminijihocik, Jesus o ki inan, ki ka inassimin anicinabek tci pindahanegwa." Cemak, ki naganawat ot assabiwan, kaye minik eji taniwat ima, o ki ani piminijawanan.

Panji awaseti Jesus ka ani ijat o ki wabaman ini nij pekanisinit wadjikiwenyindinit Jacques kaye Jean megwa taji papakwawanit at assibini, o tcimanensing. O ki nandoman cemak, ka nagatamawat ot assabiwan Zebedean ossiwan, o ki ani piminijawawan.

? THE QUESTION BOX ?

What becomes of God when you think of the misery and starvation in the world.

Inability to understand every detail of the universe does not prove there is no God, but merely the limited capacity of the finite human mind. The calamities which afflict mankind certainly would not happen, did God will that they should not happen. St. Paul writes: "Shall the things formed say to him that formed it: why hast Thou made me thus?" One must bear in mind, not the particular evils of our time, such as war, but try to grasp the universal aspect of all creation. Certainly God did not create men for the purpose of seeing them suffer and die, but we must remember that God created men to love and serve Him, and to be happy forever. Whenever evil befalls mankind it is because man has sinned against God, and thereby gets the punishment due to his failure in attaining the end he was created for, namely: eternal happiness.

Does our eternal fate depend on ourselves?

Yes. It is certain that man has a free will, and he can choose what his eternal fate will be. If a man is in a state of serious sin and dies in such a state he will go to hell. But he need not have remained in such a state until death took him. At any moment he could have turned to God, repented his sins, got forgiveness and chosen a line of conduct which would result in the salvation of his soul. Our free will does not clash with the positive will of God. If we exercise our freedom in an evil direction, it shows that God does not compel us to be good in spite of ourselves. God does not become responsible for the evil we do, since we have a free will of our own.

Are Angels personal beings, or impersonal messages from God?

Angels are personal beings. Angels, of course, are without bodies, although they have appeared from time to time in bodily forms. They are nothing like our winged statues. In Exod. XXV, 18, God told the Jews to carve Angels with wings spread, to represent to men those swift spiritual beings to whom distance is as nothing. That Angels are not impersonal messages from God can be clearly understood from the text given under the sub-title: **Angels**, in the Chapter on Catholic Faith.

Who is Satan?

The word Satan, in Hebrew, means one who is an enemy, an adversary. Since the devil is the greatest enemy of God and of mankind, the name Satan has been specially applied to him. Satan is not a mythical being, nor a merely bad influence, but a personal being, such as he has shown himself to be when he appeared to Eve under the shape of a serpent. There are many devils, as we read in Rev. XII, 9: Satan was cast out of heaven, and his angels were thrown down with him. Again in Matt. VIII, 31, the devils besought Christ: "If Thou cast US out, and said (Mk. V, 9) that they were LEGION.